THE R--Y--L

MISTAKE,

OR, A

CATECHISM

FOR

THE I--ſh PARLIAMENT.

For I muſt ſpeak what Wiſdom would conceal,
And Truths invidious to the Great, reveal;
Bold is the Task, when Subjects grown too wiſe,
Inſtruct the S—n—te, where their Error lyes.

HOMER *by* POPE.

LONDON:
Printed by J. SWAN, facing Northumberland
Houſe in the Strand. 1753.

MISTAKE,

OR, A

CATECHISM

BRITISH MUSEUM

ON THE PRESENT PARLIAMENT.

For I never spoke what I did not soon recall,
Nor e'er Truth's sacred limits could forbear,
Bold in the Just, when Sacred Power stood by,
Inflam'd the S—n—te, where Britain's Error lyes.

HOMER by POPE.

LONDON:
Printed by J. SWAN, facing Northumberland
House in the Strand. 1727.

THE

R--y--l MISTAKE;

OR,

A CATECHISM for the I——sh P——t.

MOUNT-SPY, October 11th, 1753.

IF an Emiſſary is ſent to beſpeak the Intereſt of a People, whom he endavour'd in the moſt capital manner to diſtreſs; would it not be a great Miſtake?

If Power ſhould be put in the Hands of Rancour and Warmth, would it not be a great Miſtake?

If the younger Son was the beſt Life in the Father's Leaſe, would it not be a Miſtake to injure his Conſtitucion?

If Money is miſapply'd, is it not a Miſtake to ſit down contented with the Loſs?

If Loyalty is diſtreſs'd, would it be a Miſtake in M—y to ſuffer it?

If Schemiſts ſcheme more for themſelves, than the good of their Maſter or Country, would it not be a Miſtake to grant them Bills of Credit?

If Truth be reveal'd by one Man, and corroborated by Thouſands, would it not be a Miſtake to diſbelieve it?

If dutiful Children are miſrepreſented by a deſigning Tutor, is it not a miſtake in the parent to believe before he ſees?

If a doggrel, ill-humour'd Booby, by chance becomes a Puny, would it not be a Devil of a miſtake to make him Chief?

If a Man loves his King and Country, would it not be a great miſtake to diſturb his Quiet?

If partiality holds the ſcales, would it not be a miſtake to authorize the Weight?

If an Agent racks the Tenants, who are able and willing to pay their Rents, and all other Chiefries, would it not be a huge miſtake in the Landlord to continue him in Office twenty Years?

If Venality is predominant, would it not be a miſtake in Virtue not to reſtrain it?

If a whole Nation were likely to ſuffer by Triumvirate Ambition, would it not be a miſtake peaceably to ſubmit to the Yoke?

If Men vindicate their natural inherent Rights, would it not be a miſtake to cenſure them?

If B—rr—ks are inſufficient for the Entertainment of Troops, is it not a miſtake to make uſe of them?

If the Doge intends to circumvent us, is it a miſtake to alarm the Nation?

If

If the Clergy are aſham'd to delare their Function by their Garb, is it a miſtake to compare them to the Proſtitute, that wiſh'd to ſee the Day an honeſt Woman would be aſham'd to ſhew her Face?

If Facts are call'd Libels, is it a miſtake to believe great Men are aſham'd of their pictures?

If Kidnapping is a crime, is it not a miſtake to tranſport a Felon, when his Servitude and Slavery at home, might attone for the injury he did his country?

If Jails confine criminals, is it a miſtake to think Seminaries might not render them uſeful to the community, by the profits of their Labour.

If convicts ſuffer'd the ſame hardſhips in Ireland they do in the plantations, would not the Sight terrify more than the Apprehenſions, and is it not a miſtake that every Villain would be leſs aſham'd of chains at home than abroad?

If a Doge bends his Application for the promotion of ATLAS, to the manifeſt injury of a country, is it not a miſtake in the Emperor to permit it, ſince pars pro toto, muſt prejudice all publick Funds?

If the State ſhould get into the church, would it be a miſtake to dread the penance?

If the Linen Leaſe be diſcontinued, would it be a miſtake to ſend wild Boars to inhabit the Deſarts in the North?

If the child be the Emperor's, which was never diſputed, is it a miſtake to have the Affection for the one, the Harlot had for the other?

If Liberty promotes the ſtrength and welfare of E—gl—d, is it not a miſtake to imagine that the Liberty and Revenue of I—d could in any meaſure injure her eldeſt Siſter, ſince it is the Intereſt of the one, to ſupport the other?

If we are in peace with all our Neighbours, is not an Augmentation a great miſtake?

If a Landlord ſees his Tenants thriving, is it not a miſtake that his Agent ſhould envy them, when they are willing to ſupport him upon Occaſion, to the laſt penny in their purſe, and extreme drop of their Blood?

Is it not a miſtake to diſſolve a grand and petty Jury, becauſe they are not willing to levy too weighty a Tax on the country?

Is it not a miſtake, not to take a retroſpective View of the publick prejudices done G—t B—n and I—d, by the Evil of min—ſt—l influence?

Would it be a miſtake to M—y, to believe half a Nation, ſooner than three Men?

Can it be a miſtake in a whole Nation, to be watchful over the conduct of a Man, who ſays his Will, his Fiat ſhall be obey'd? Or elſe——

Wou'd it be a miſtake to fill that menacing Blank? i. e.

If they do not, he will pull out his palladium, Pre—g—ve, and turn them out of the Houſe.

Would it not be a great miſtake in Caucaſus and Coloſſus, not to purchaſe the catalogue of Names left in the Hands of a Gentleman, by their Brothers in Iniquity, Arnold and Crutchard, executed in Briſtol, for Sodomy?

Would it be a miſtake to diſcover who publickly patroniz'd Sodomy in Flanders the laſt Campaign?

Would it be a miſtake in all the Ladies of Ireland to diſcountenance Sodomites be their Intereſt or Alliance ever ſo great?

Would it be a miſtake in the patriots of Ireland, to turn the plump cheek'd roſy Ganymede out of every Coffee-houſe they met him in?

Is it not a miſtake in that miſcreant, admitting he was innocent, not to quit his maſter, and avoid the imputation, as well as the crime?

Is it a miſtake in Sodomites to go in publick to Brothels, to wipe away the ſuſpicion of a foulet dye?

Would it be a miſtake in P—ll F—r, to own the Truth? viz. That they never medd'l with her, or any in her Sorority?

Would it be a miſtake to diſcover the Donor of the 500l. Note, and for what purpoſe?

Was it not a great miſtake to give the above Sum, for being thought guilty of Fornication?

Is it not a miſtake to adopt inferior Vices, to ſcreen ſuperior Beſtialities?

Is it not a miſtake to make Depravity of the firſt Magnitude Corrigidore of the Morals of the Nation?

Is it a miſtake to make an haughty Aman--nſis a Firebrand, to deſtroy an innocent loyal people?

Is it not a miſtake to reward with Frowns and ſtate Menaces, a people remarkable for every Virtue

Virtue conducive to the Happineſs and Welfare of M—y?

Is it not a miſtake to ſend Rage and Animoſity to adminiſter Remedies to an injur'd Conſtitution.

Is it a miſtake to look upon thoſe to be our boſom Friends, who are our Supporters?

Is it a miſtake to compare him to a Bugg that leeches the Blood of his Supporters?

Is it a miſtake in power to play a Game at Bragg, in order to Bug-bear the daſtardly Sons of Liberty?

Would it not be a great miſtake if they were diſappointed, and march home like jaded Hounds with Tails depreſs'd, and lolling Tongues?

Is it a miſtake in a Ciceronian Baſhaw, to employ his Rhetorick, to the Deſtruction of Thouſands who never offended him, but were well inclin'd to reſpect him, if he deſerv'd it?

Is it a miſtake in the Utopians, to deteſt Phaeton and his Maſter, as much as E——d did the abominable Regicide?

Is it a miſtake in Men to vote for the Intereſt of thoſe, who voted them a Seat?

Is it a miſtake in Power, to diſtort and extend Authority to the injury of Authority itſelf?

Is it a miſtake in a Shepherd, inſtead of feeding and tending his Flock, to follow Jugglers, and practice Legerdemain?

Is it a miſtake in the E. K—e to reveal Facts, that could diſpleaſe none but Enemies to his Country?

Is it a miſtake in a great and good Man to complain of Oppreſſions, and electrify ſtate Baſhaws?

Is

Is it a miſtake in M——y, to love thoſe that would, and did ſerve him in the worſt of Times?

Is it a miſtake in a Man to live in a Country, where the Mattins and Velpers of the People, are Curſes on his devoted Head?

Is it a miſtake in Senators to wound their Country for a protemporary Place, tranſcient Honours and Titles, that convey more infamy than Grace to their Poſterity?

Would it be a miſtake to try a Man for a Breach of Truſt, that betray'd his Country?

Would it be a miſtake, to keep for ever out of the Houſe, all thoſe that deſerted their Country this S——ſſi——n?

Upon a general Diſlocation, what Villain would have ſo much conſummate Aſſurance, as to requeſt the Suffrages of a People he ſo lately betray'd, and if they voted for him, would it not be a ſcandalous miſtake?

Should not a good Man be elected, to ſerve his Country without injuring his Eſtate, in pot-wolloping Entertainments?

If a Gentleman puts his Circumſtances in a deſperate Condition, by the Expence of an Election, will he not the ſooner be guilty of a miſtake in the Houſe, to mend his Fortune, and allay his political Groans in P——t, which proceed rather from his want of Money, than any Pangs he felt, for the Diſtreſſes of his Country?

Should not all Candidates go honeſtly accompanied with the Sheriff, thro' the Shire, Borough, or Town incorporate, and Face to Face try their

Intereſt, and inſert the Voters Names, and for whom they voted?

Would it be a miſtake to elect after this manner? and was it a miſtake in thoſe who did the ſame Thing in the King's County?

Should not Elections above all Things be free, and are there not unwarrantable and unpardonable miſtakes often committed in Elections?

Is it not a miſtake for an ambitious Man, to drive ſo many Souls to Perdition, by Perjury at Elections?

Are there not ſome Men in the Doge-Houſe, that have not a Foot of Eſtate in Eutopia, or any where elſe, and is it not a Devil of a miſtake for Men to elect a Man they never ſaw but once, nor never was in their Country but once, and did not care if it was ruin'd at once, ſo they rais'd his Fortune on their Ruins?

Is it not a miſtake in noble Members, to let a domeſtic Slave among them, bred and nurtur'd in Servility and Venality, who would ſell his Voice for the Honour of Dining with a great Man, whoſe Livery he would once be proud to wear?

Was it not a miſtake in a great Man, to innoculate his Corrydon for the Small-pox, leaſt he ſhould loſe his Beauty?

Would it be a miſtake to draw proper inferences from ſuch Behaviour?

Is it not a miſtake in a great Man, ſpecioufly Religious, never to bring his Family to Prayers?

And

And is it not a miſtake in any Man, to take more Pains to preſerve his Servants Beauty, than their Morals?

Is it a miſtake in a great Man, to raiſe a Reputation, that will gain his Memory that Reſpect due to all Patrons of their Country?

Who is he that does not care, whether the World loves or hates him? A Man that would be guilty of the worſt miſtakes wilfully, ſo they ſerv'd his deteſtable Purpoſes.

Is it a miſtake in the Grand Jury of E——d, to caſterate I—ſh Bills, which would ruin Eutopia, if they paſs'd them?

Is it a miſtake in one Part of the Subjects, to employ their Subtilty and Art, to betray their Friends they have ſo often been oblig'd to, in the moſt climacterical Dangers?

Is it a miſtake in Men who are fond of Climbing, to monkify themſelves, by expoſing their Nakedneſs?

Is it a miſtake in any Man who has an intereſt in I—d, to have an Hand in her Deſtruction?

Should not the menacing Tribe, be numerouſly attended during the S—ſſi—n, and would it be a miſtake to watch their motions, which are all mov'd by political Engines?

Is it a miſtake that twenty four Cuckolds, ſhould gore the Public with Horns, projected from their ſupercilious Brows?

Would it be a miſtake to give large Donations for the Silence of an Univerſity?

Is it a miſtake in every Man to write, who

can write, when Eutopia is in Labour, in order to deliver her with Safety?

Would not the Captain often Starve, but for the Pay of the Lieutenant, and is it not a miſtake to make a good old Soldier a Woolſack, for inſignificant Pets, Favourites, and Ganymedes to ride on?

Is it a miſtake to prefer men in the Army, as early as in the Church, ſince an old man could be a more uſeful Divine than a ſerviceable Soldier?

If a military Man has not Senſe at Thirty, will he ever have it? and is it a miſtake to prefer ſome men before they're Sixty?

Why are there more Generals of the I—ſh and Sc—h, than of the Eng—ſh? Becauſe Pudding is ſafer Dyet in Eng—d than in Flanders, and the Drudgery of War is left to the Care of thoſe, who are thought leaſt of, when the Danger's o'er.

Why would the I—ſh be guilty of a terrible miſtake, in paſſing an Act of Union? Becauſe tho' they have Hundreds now to Repreſent them, they are no ſafer than they ought to be, and if they were repreſented by a few, as Scot—nd is, the Repreſentatives might in Time be all Placemen, who would put them in the ſame Condition with the S—ch; and this, all good men muſt think would be a Devil of a miſtake.

If to make an Union go down glib, there were Conceſſions granted, might not thoſe be repeal'd when Ambition and Envy thought convenient? and would not this be an irrecoverable miſtake?

When

When Eutopia infelix were poor and pennyleſs, there were no Schemes at work to drain her, for it would be a great miſtake to loſe Powder and Shot with Jack-Daws; but Plovers and Doves are worth firing at?

Would it be a miſtake to have a Parliament but once in 21 Years?

Would not London then be the metropolis of Ireland? and are there not Fops, who make it ſo now; and would not this be a miſtake the whole Nation would feel?

THE

THE

COURTIER's CATECHISM.

WHO made you?

A. The M—n—st—y.

Q. Who redeem'd you?

A. The Court.

Q. Who preſerv'd you?

A. Gracious Favours, and a good Place.

Q. Wherefore did the Court redeem you, who had a large Fortune of your own to depend on?

A. To ſerve them.

Q. How muſt you ſerve them?

A. In every Job, right or wrong; ruin my Country, and the Honour of my Family, if ever they had any, to pleaſe my ſolemn-fac'd Creator.

Q. How came you firſt by your Preferment?

A. By

A. By dandling after Caucasus, joining his young Junto, and assisting him in Out-cries against Roger, and my Country.

Q. How came you acquainted with Caucasus?

A. He pretended to court a Friend of mine, tho' he loves not a Woman; when he seem'd inclin'd to have her, he could not get her, and when he could get her, by being intitled to her, he shew'd his Propensity, and declin'd her.

Q. Why are you and he chums now?

A. Because my Family and connexions are venal, and devoted to his Service.

Q. Why could not you, who have a plentiful Fortune, decline Preferment, purchas'd at the Expence of your country?

A. Because

A. Becauſe my Father is not likely to be canoniz'd for his Principles, or cardinal Virtues, and he and his children were unnotic'd, till Caucaſus introduc'd us to the Favour of the court.

Q. What did your country expect of you, when they voted for you?

A. That I would ſerve them with my Voice and Intereſt.

Q. How can you hear the Sighs and Groans of your country, with dry Eyes?

A. Becauſe my Tutor taught me Philoſophy enough, to bear other Men's misfortunes with a chriſtian Patience.

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The END.